

WORCESTER'S READING BOOKS.

A PRIMER OF THE ENGLISH LANGUAGE.
II. A SECOND BOOK FOR READING AND SPELLING.

Those who have used Mr. Worcester's Primer are aware of its peculiar talents in rendering those usually "dry rules" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First*.
We hardly know of a book which has contributed so extensively, or so effectually to the improvement of education in its early stages, as Worcester's Primer. We are glad to see a similar book by the same author. The same simplicity and plainness which characterize the *Primer*, and the same agreeable style of cuts, with an appropriate elevation of intellectual and moral effect of the lessons, prevail in the new work. This book possesses peculiar excellence in relation to instruction in the art of reading.—*Education Reporter*.
III. A THIRD BOOK FOR READING AND SPELLING.
With simple rules and instructions for avoiding common errors.

The plan and character of this work is different from any now in use. Each lesson is preceded by a Rule and a list of Errors; and the reading is designed to be rendered not only an exercise, but a study requiring the use of the mind, and the approval of the plan of this book; it is just such a one as needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette*.
This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advertiser*.
One of the most useful reading books that has yet appeared, as a monitor for the correction of errors in reading and spelling, as well as a guide in matters of morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character.—*Spring Field*.
V. A FOURTH BOOK OF LESSONS FOR READING, SPELLING, AND WRITING.
It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, is preceded by a rule for reading, and followed by a list of errors in pronouncing some of the words included in the selection. The object of these selections of Mr. Worcester's Third and Fourth Books, is to make reading a study in our schools, and of a mere exercise.

We regard the Fourth Book, on the whole, as a useful companion for the classes for whom it was intended. There is a fund of valuable information embodied in the Rules and Instructions at the beginning, and in the Errors and Questions at the end of each chapter, as also at the end of the work, even than the author has in his modesty ventured to claim.—*Massachusetts Education*.

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*
Having made use of Worcester's Third and Fourth Books of Lessons for Reading, &c. in my school for some time past, I can recommend them with perfect confidence, as being superior to any that I have ever used, for forming correct habits in reading. At the commencement of each lesson a rule is given in such a familiar manner, that no scholar, after reading it twice, can forget it. These rules are followed by a list of errors in such a manner, that no scholar, after reading it twice, can forget it. These rules are followed by a list of errors in such a manner, that no scholar, after reading it twice, can forget it.

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

We have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.—*Elmhurst Bailey, principal of the Young Ladies' School, Boston; Author of "Young Ladies' Class Book," "First Lessons in Algebra," &c.*

ZION'S



HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

Vol. VIII. No. 45.]

BOSTON, WEDNESDAY, NOVEMBER 8, 1837.

[Whole No. 468.]

WILLIAM C. BROWN, Editor.

DAVID H. ELA, Agent.

Office No. 19 Washington Street.

[From the Christian Advocate and Journal.]

BISHOP HEDDING'S ADDRESS,

TO THE ONEIDA AND GENESSEE CONFERENCES.

(Concluded.)

Will you say slavery is condemned in the parts which compose it? This is true of the slave trade, of the system, and of all the injustice and cruelty inflicted on the slaves; but it is not true in circumstances where the best possible thing a man can do for his slave is to hold, protect, feed and govern him. Will you say, "Undo every burden, and let the oppressed go free?" But the people I have described are not oppressed by their owners. If their present owners should set them free, they would be oppressed by others. They are now held to protect them from oppression, and to own them is the only way to protect them.

The Methodists in that country are few and feeble in comparison with the multitude; they cannot change the laws and the circumstances which render it necessary, in their estimation at least, to keep their slaves, any more than you can change or repeal the laws which permit making, importing, and vending ardent spirits.

The church has declared the system of slavery to be a great evil. In the principles of her government she has uniformly condemned all injustice and cruelty toward slaves, as well as toward all other human beings; but she has never said, so far as I know, that there could be no circumstances in which a man could own slaves and yet be innocent—nay, she has said to the contrary.

In the year 1784, when our church was organized, there were both preachers and private members in her communion who owned slaves, and I believe there never has been a day since but some such have been found among us. Some of the greatest revivals we have ever had were in the slave states, and those at times when we were receiving slave owners into the church; teaching those who could put away their slaves on our Lord's rule, to do so; and also teaching those who could not thus release them, to conduct toward them as the Saviour directed.

It is true, when our church was organized, some strong rules were made against slavery; but finding that they could not be enforced without doing more harm than good, the rules were suspended the same year; and I cannot find that they were ever put in force. As the conference which formed the church was held at about the close of the year 1784, the report of its acts is found in the columns of *Zion's Herald*. We find the following note:—"It is recommended to all our brethren to suspend the execution of the minute on slavery, till the deliberations of a future conference."—See *Bound Minutes*, vol. i. p. 55. Mr. Drew relates that Dr. Coke and his associates, by preaching against the slave trade, and making other great efforts for the removal of slavery at about this time, found themselves involved in such opposition and persecution, that they were in danger of being altogether hindered from prosecuting their ministry; and that from this consideration they found it expedient to change their course. And then says, "From their having, for a season, found it prudent to say nothing on the subject of the slave trade, Dr. Coke prosecuted his journeys through the states without any interruption." The same author farther remarks, "If Dr. Coke had continued his direct attack upon the slave trade, he must have abandoned the United States, and desisted from his great work without breaking the fetters which the Africans wore. But by observing a degree of prudent silence, which permitted him to preach the gospel, those causes were called into operation which must eventually establish more liberal principles, and finally emancipate the whole of the human race. It was in subservience to these enlarged views, he acted in the silence which he now observed."—See *The Life of the Rev. Dr. Coke*, pp. 183-4. Thus we see, that strong as Dr. Coke's opposition to slavery was, he considered the salvation of souls of greater importance than even the abolition of slavery.

Great efforts were afterward made against slavery—some slaves were released, but the enemy only took occasion to make stronger exertions to hold the poor creatures with yet a stronger grasp. In 1800 the General Conference sent out a powerful address to the people against slavery. But if you read Mr. Asbury's journal for the following year, you will find that instead of releasing the slaves, that address was the occasion of a vast amount of injury both to them and to the work of God.

The first General Conference I attended was in 1808; the subject was then largely discussed, as it has been frequently since, and I do not believe there are more owners of slaves now in the church, in proportion to the whole number, than there were then. And, from the best information I have been able to obtain, the treatment and condition of the slaves have been greatly improved in that time, even among our people, and through their influence, among others, to a very great extent through the southern community. And writers on this subject, of late, have grievously erred in representing to the public that the church has departed from her original principles and practices in relation to slavery. She has changed her measures from time to time, as the changes of circumstances seemed to require, but never her principles. These authors have written what they did not understand, and affirmed what they did not know. Let it be farther remarked, that for several years before the organization of our church, many of our preachers and people in the South owned slaves, but they were permitted to do it only under our Saviour's rule. But who permitted those preachers and members to own slaves? You will be astonished when I tell you it was Mr. Wesley.

By his permitting it, I mean he did not hinder it when he had power to do so. The preachers in this country acted under his direction; and under that direction they had the sole power of receiving and expelling members. Had Mr. Wesley then said to his preachers, "Receive no slave owners;" or, "Expel the slave owners;" it would have been done as he commanded. But it was not done;—therefore Mr. Wesley never commanded it. But why? Because of the laws or other circumstances, which rendered it possible for them to keep their slaves according to our Saviour's rule.

In 1780, the conference, after declaring that the system of "slavery is contrary to the laws of God," asks the following question, "Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?" The answer is, "Yes."—*Bound Minutes*, vol. i. pp. 25-6. If the conference at this time had considered it a sin to hold slaves in the circumstances in which those members were placed, they would not have been satisfied with barely "advising their freedom;" but rather, under Mr. Wesley's authority, they would have commanded it, and expelled those who would not obey. Our last General Conference expressed a "decided disapprobation of the measures" of modern abolitionists, and advised the people to "abstain" from them; but this does not prove that the conference believed all who pursued those "measures" were sinners.

In 1783 the conference asks, "What shall be done with our local preachers who hold slaves contrary to the laws which authorize their freedom in any of the U. States?"—*Bound Minutes*, vol. i. p. 41.

In 1784, the conference again asks, "What shall we do with our local preachers who will not emancipate their slaves in the states where the laws admit it?" Again, in the same conference, it is asked, "What shall be done with our travelling preachers who now are, or hereafter may be possessed of slaves, and refuse to manumit them where the law permits?"—*Bound Minutes*, vol. i. pp. 47-8.

I make these quotations barely to show that Mr. Wesley and his preachers in America, did not at that time believe it was a sin to hold slaves, where the laws were such as to prevent their continuing free after being manumitted. The language they employ clearly shows that it was their opinion that their people might be innocent in holding slaves, where the laws did not "permit" emancipation on Christian principles. Mr. Wesley's views on this subject have been misunderstood and misrepresented. For, after all he said against the slave trade, against the system of slavery as established by the British government, and against men's holding slaves where the laws were such that they could not put away their slaves without injuring him. He could not put him away without injuring him. And the fact of his allowing some of his preachers and members in this country to hold slaves for several years before our church was organized, is sufficient evidence to my mind that he saw that nothing better could be done for the slaves, circumstanced as those owners were, than to hold, feed, protect and govern them.

While this state of things continued, Mr. Wesley ordained a bishop and two elders for this country, sending them over to organize his preachers and societies into an Episcopal Church; at the same time appointing Mr. Asbury joint superintendent with Dr. Coke, when he must have known that many, both of his preachers and members in this country, held slaves. Yet I have been severely condemned for expressing an unwillingness to put a resolution to vote in an annual conference, tending to ensure our brethren in the South for doing the same thing which Mr. Wesley allowed their fathers to do when in connection with him, and when also he possessed full power to prevent their doing so, or expel them.

Methodist societies were formed in the West Indies several years before the death of Mr. Wesley. They were under his superintendence, and, from the best information I have been able to obtain, slave owners were admitted into those societies; and, in perfect accordance with the above views, that practice was continued up to the time slavery was abolished in those islands by the British government. The views of the leading Methodist preachers in England, up to a late date, remained in perfect conformity to this practice, and probably do so still. In the report of the Wesleyan Methodist Missionary Society for the year ending April, 1833, in the instructions to missionaries, written some years before by Mr. Watson, we find the following sentiments:—"As, in the colonies in which we are called to labor, a great proportion of the inhabitants are in a state of slavery, the committee most strongly call to your recollection what was so fully stated to you when you were accepted as a missionary to the West Indies, that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without, in the least degree, in public or private, interfering with their civil condition. On all persons in a state of slavery, you are diligently and explicitly to enforce the same exhortations which the apostles of our Lord administered to the slaves of ancient nations, when by their ministry they embraced Christianity." Then they quote Eph. vi. 5-8, and Col. iii. 22-25.

In the course Mr. Wesley pursued on this subject, he doubtless believed he was following the example of the apostles. He believed St. Paul permitted Philemon to be a member of the church at Colosse, while he held Onesimus as a slave.—The evidence of this is in the preface to his Notes on the epistle to Philemon. There he says, "It seems Philemon not only pardoned, but gave him (Onesimus) his liberty." Whether modern commentators who have dissented from this opinion, know more of this matter than Mr. Wesley did, is a question I will not now undertake to settle.

That Dr. Adam Clarke, Mr. Benson, Dr. Coke,

and Mr. Watson, also believed that the apostles permitted slave owners, in peculiar circumstances, to be members of the church of Christ, is a fact too plainly declared in their writings to admit of any doubt. And these authors certainly must have believed, that the only principles on which the apostles could have permitted some of their members to hold slaves, was our Saviour's rule. For they could not have supposed that the apostles tolerated any deeds which could not be performed under that rule. These authors must have believed, that the apostles knew that the Christians of their day were under such laws, or other circumstances, that the only thing such of them as held slaves could possibly do for them, according to our Lord's rule, was to hold, protect, feed and govern them. Otherwise it is to be presumed, that the apostles would have commanded all the Christians who held slaves to put them away.

But, probably, you will demand the evidence that these authors believed that the apostles permitted any of the members of their Churches to hold slaves. I can now give you but a small part of it. Dr. Clarke says, in his Note on 1 Cor. vii. 24, "It is very likely that some of the slaves at Corinth, who had been converted to Christianity, had been led to think that their Christian privileges absolved them from the necessity of continuing slaves, or, at least, brought them on a level with their Christian masters." Here it is plain that it was Dr. Clarke's opinion that there were slaves at Corinth owned by Christian masters.

Again, in the Notes on the epistle to Philemon, the doctor frequently declares his opinion in the plainest possible manner, that Onesimus was a slave to Philemon. Take only two examples, ver. 15, "He departed thy slave, thy unfaithful slave; he departed for a short time; but so has the mercy of God operated in his behalf, and the providence of God in thine, that he now returns, not an unfaithful slave, in whom thou couldst repose no confidence, but as a brother, a beloved brother in the Lord, to be in the same heavenly family with thee forever." Here, according to the doctor's opinion, were a slave and his master going to heaven together.

Again, on ver. 16, he says, "There is no reason to believe that Onesimus was of the kindred of Philemon; and we must take the term *slave* here, as referring to the right which Philemon had in him. He was a part of his property, and of his family: as a slave, this was his condition. But he now stood in a twofold relation to Philemon. 1. According to the flesh, as above explained—he was now one of his family. 2. In the Lord; he was now also a member of the heavenly family, and of the church at Philemon's house. Philemon's interest in him was now doubled, in consequence of the doctor's Notes on these passages. This twofold relation, the relations and duties of masters and their servants are pointed out by the apostles.

Mr. Benson, also, was of the same opinion with Mr. Wesley and Dr. Clarke, with respect to the relation between Philemon and Onesimus, and also, with respect to other passages above alluded to, which any of you must know, who have attentively read his Commentaries. I will select only one passage from him. In his Note on 1 Tim. vi. 1, 2, he says, the apostles enjoined "Christian slaves to obey their masters, whether believers or unbelievers." And farther, in the same Note, he remarks, in the words of Macknight, "Instead of encouraging slaves to disobedience, the gospel makes them more faithful and conscientious. And by sweetening the temper of masters, and inspiring them with benevolence, it renders the condition of slaves more tolerable than formerly. For, in proportion as masters imbibed the true spirit of the gospel, they will treat their slaves with humanity, and even give them freedom when their services merit such a favor."

Mr. Watson also, in his Dictionary, on the word Onesimus, says he was "a slave to Philemon, and a disciple of the apostle Paul;" and that his master, Philemon, was "a Christian."

Dr. Coke, also, was of the same opinion, as has been perceived by the passages quoted from his Life, and as may be more plainly seen by consulting his Commentary, though he was as great an opposer of the slave trade, and of the system of slavery, as Mr. Wesley was.

After all these pious and learned authors have said in condemnation of the slave trade, of the system of slavery, and of the injustice and cruelties committed by vicious men on slaves; still it appears beyond reasonable doubt, that they all believed, that, in some circumstances, men might own slaves and yet be Christians—doing by their slaves, as, in a change of circumstances, they would have others do by them. And it is astonishing that late writers on abolitionism have quoted these authors over and over, to prove that it is a sin, in all circumstances, to hold and govern slaves; when they knew, or ought to have known, before they undertook to write on the subject, that these venerable men never taught that doctrine; but that they taught directly the contrary. And while these writers have been extolling to the skies the opinions of Wesley, Clarke, Coke, Benson and Watson, on the subject of slavery, they have been condemning Dr. Fisk and others, and holding them up in the newspapers to public contempt, for teaching precisely the same thing that those authors taught, viz: that some Christians in the apostolic churches did hold slaves.

It is perceived that I have not entered into what has been called "the Bible argument"—only as a matter of history, to show what our standard authors have taught on that subject, and if any are pleased to dispute what has been said, let them remember, their attack is not on me—but on Wesley, Clarke, Coke, Benson and Watson.

Though the Methodist Episcopal Church always permitted slave owners to remain in her communion, where they could not put away their slaves without violating our Saviour's rule; yet, she labored hard and long, by various rules, and resolutions, and other efforts, all within the great principles above laid down, to prepare the way for, and finally to accomplish a universal emancipation, especially in the church. But she found, the more she exerted herself on this subject, the more hindrances were thrown in her way—by legal enactments, popular excitements, and by persecution. She found, that by trying directly to release the bodies of the slaves, she was hindered from using the means to save their souls, and that instead of removing their burdens, she was made the occasion of increasing them. The church found herself driven to this alternative, either to cease using direct means to accomplish universal emancipation, or abandon the largest portion of the southern country. She chose the former—for she was called to preach the gospel to all lands; and she determined to do all in her power to save both the slave and his master, and to reduce and keep both under our Lord's rule. The church trusted that the providence of God, through that rule, operating on the hearts of both bond and free, would one day bring about universal emancipation.

By these measures the church has held a powerful influence over thousands of both colors; she has prevented a vast amount of injuries, which otherwise would have been inflicted on the poor slaves; and she has carried, like the angels of God, many thousands of those children of Ham to Abraham's bosom. But still, the civil government of that country is not in the hands of the Methodists; and for them, if they were so disposed, to attempt to control it on this subject, would only hinder their great work, and bring heavier afflictions on "God's suffering poor." It is in my most solemn judgment, that the best means to accomplish universal emancipation in the South, are the very means which our church is now using in that country, as she has done for many years. Let the gospel be preached to bond and free, and let our Lord's rule be enforced, "Do to others as you would have them do to you," in public preaching, in private instructions, and in the discipline of the church; let that rule be enforced, till the rulers and the great body of the people of both colors feel its influence, and then will the great jubilee come. And it is my opinion it will not come before, unless it be brought about by *tear, blood, and revolution!*

But you ask, "How long will it take to accomplish the object in that way?" I know not. I only say, the Lord hasten it in his time. And if you wish to hasten it—if you feel as much benevolence for the slaves as our brethren in the South do—if you are willing to labor as hard, and to suffer as much for the benefit of the slaves as those preachers do, go and help them—there is work enough there for you all.

But you ask, "How long will it take to accomplish the object in that way?" I know not. I only say, the Lord hasten it in his time. And if you wish to hasten it—if you feel as much benevolence for the slaves as our brethren in the South do—if you are willing to labor as hard, and to suffer as much for the benefit of the slaves as those preachers do, go and help them—there is work enough there for you all.

FOR ZION'S HERALD.
THE DOCTRINE OF HOLINESS.
NO. XX.

MR. EDITOR.—We now proceed to notice some objections frequently urged against the doctrine of holiness. As these are numerous, we shall only notice some of the most prominent. If we succeed in removing these, the others of course will fall.

Some suppose that indwelling sin is necessary, even in true believers, "because it humbles them, and keeps them low in their own estimation." A cursory examination will show the fallacy of this objection. Was it ever known that sin humbled an individual? Is there an individual on the face of the earth, who can say he was humbled by sin, from experience? We think not. Rather does not the experience of all true Christians demonstrate, that sin has the opposite effect, viz., that it destroys humility? Only let them speak the sentiments of their hearts on this subject, and we fear not the result. But does the Bible inculcate the sentiment that sin is necessary to humility? Is there a passage which favors a sentiment so incongruous with reason, universal experience, and common sense? We believe not. The Scriptures rather hold out a salvation from all sin, and this salvation it offers to all men. Let the objector, before he urges this objection again, thoroughly examine the Bible on this point. And was it ever known that sin led an individual to feel low, or small in his own estimation? Surely, if such an instance could be found, it would be a phenomenon in the moral world. The Scriptures speak on this wise: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Is it not sin that exalts an individual, for he shall be abased? And will not any degree of sin do this in a greater or less degree? Let us seek for its total destruction, and then we shall be "exalted." Then humility will be found in our hearts and lives.

But it is generally, if not universally allowed, that pride is of the essence of sin, if not its very essence, and the root whence all moral obliquity flows. How, then, can pride humble us? Is not this absurd? Where is there a sincere Christian, he has erred what it may, who does not deplore his proud, rebellious, and unsubmitted heart and will, as the cause of all his wretchedness—the thing which mars his best sacrifices, and prevents his communion with God? How often do such people say or sing, both in their public and private devotions—

"But pride, that busy sin,
Spoils all that I perform."

Were there no pride, there would be no sin; and

the heart from which it is cast out has the humility, meekness, and gentleness of Christ implanted in its stead.

"But still it is alleged as an indubitable fact, that 'a man is humbled under a sense of indwelling sin.' We grant that they who see, and feel, and deplore their indwelling sin, are humbled;—but is it sin which humbles them? No. It is the grace of God, which shows and condemns the sin, that humbles us. Neither the devil nor his work will ever show themselves. Pride works frequently under a dense mask, and will often assume the garb of humility. How true is that saying, and of how many is it the language?—

"Proud I am my wants to see,
Proud of my humility."

But to conceal his working, even Satan transformed himself into an angel of light. It appears, then, that we attribute this boasted humiliation to a wrong cause; we never are humbled under a sense of indwelling sin, till the Spirit of God drags it to the light, and shows us not only its horrid deformity, but its hostility to God; and he manifests it, that he may take it away. But a false opinion causes many to hug the monster, and to contemplate their chains with complacency!"

But some who oppose this doctrine, are still disposed to urge that "holiness makes one proud," that those who profess it say to their neighbors "stand by, for I am holier than thou." "No person who acts thus, has received this grace. He is either a hypocrite, or a self-deceiver. Those who have received it, are full of meekness, gentleness, and long suffering; they love God with all their hearts—they love even their enemies—love the whole human family, and are servants of all.—They know they have nothing but what they have received. In the splendor of God's holiness, they feel themselves absorbed. They have neither light, power, love, nor happiness, but from their indwelling Saviour. Their holiness, though it fills the soul, yet is only a drop from the infinite ocean. The flame of their love, though it penetrates their whole being, is only a spark from the incomprehensible Sun of Righteousness. In a spirit and in a way which none but themselves can fully comprehend, or feel, they can say or sing—

"I loath myself when God I see,
And into nothing fall;
Content that Christ exalted be,
And God is all in all."

All who have been made holy, possess and manifest the spirit as above described. They are entirely free from pride and superciliousness. They are filled with love and joy. O what peace they now possess!

The above objections against this doctrine can only exist in name. Let the objectors cast them away, and seek the blessing of a full salvation for themselves.

CECIL.

How tiresome do all the pleasures of the world appear, when compared with the happiness of a faithful, tender and enlightened friendship? How joyfully do we shake off the shackles of society for that high and intimate connexion of the soul, where our inclinations are free, and feelings genuine, and our sentiments unbiassed; where a mutual confidence of thoughts and actions, of pleasures and of pains uninterruptedly prevails; where the heart is led with joy along the path of virtue, and the mind conducted by happiness into the bowers of truth; where every thought is anticipated before it escapes from the lips; where advice, consolation and succor, are reciprocally given and received in all the accidents and misfortunes in life? The soul thus animated by the charm of friendship, springs from its sloth and apathy, and views the irradiating beams of hope breaking on its repose. Does the tear of sorrow steal down the cheek of one—the other with affection wipes it tenderly away. The deepest sorrows of one are felt with equal poignancy by the other; but what sorrow can resist the consolation which flows from an intercourse of hearts so tenderly, so intimately, so closely united? The only misfortune of which they have any fear is the greatest they can possibly experience, the misfortune of absence, separation and death.—*Zimmerman*.

WESLEY'S OPINION OF MODERATE SPIRIT DRINKING.

The following instructive anecdote appears in the *Isle of Man "Temperance Guardian,"* in a letter from Mr. Towle:—

When stationed in the city of Bath, I was introduced into the company of an aged man, whom I understood to have been intimate with Mr. Wesley, and once a useful local preacher. We entered into conversation about Mr. Wesley's times, when among other things, he observed,—"On one occasion, when Mr. Wesley dined with me, after dinner, as usual, I prepared a little brandy and water. On perceiving this, with an air of surprise, he cried, 'What! my brother, what's that? do you drink spirits?' 'It is brandy,' said I; 'my digestion is so bad, I am obliged to take a little after dinner.' 'How much do you take?' said he; 'let me see.' 'Only about a table spoonful.' 'Truly,' said he, 'that is not much; but one table spoonful will soon lose its effects, and then you will take two; from two you will get to a full glass; and that, in like manner, by habituating yourself to it, will lose its effect, and then you will take two glasses, and so on, till in the end, perhaps, you will become a drunkard. O, my brother, take care what you do!'

Happy had it been for that man, if he had taken the timely warning of his good friend Wesley.—But alas! he trifled with his little drops, until he actually did become a drunkard, ruined his reputation, and at the very time I had the interview with him, he was a poor, old, miserable backslider, apparently within a few steps of his grave.

ghors to look for him, but did not: hour stole upon him unnoted. As soon as daylight appeared, or in the afternoon, she went to the window, looking in that direction where he would have returned. The first object that met her view was her unfortunate husband, stretched on the ground, where the ruthless hand of a worse barbarian, had deliberately murdered, dragged and him. The sufferings of the wife are not to be described. She saw distinctly the report of a pistol, but too deliberately aimed, gives rise to feelings that none can describe, and much less, any one but herself feel.

SABBATH SCHOOL CONVENTION.

This Convention, which was to have been held on 25th and 26th of October, has been postponed to the 15th and 16th of November, at Bromfield Street Church, Boston.

The first hour in the morning service will be spent in prayer; and the remainder of the forenoon will be taken in discussing some question calculated to advance the Sabbath School cause.

Probably Thursday morning and afternoon will be spent devising means to excite a general interest in the cause. Several addresses may be expected in the evening.

When delegates arrive in the city, they will please to call at the Methodist Bookstore, 32 Washington Street, where a committee will be in attendance to direct them to places of entertainment, which is furnished without expense to the delegates.

Our call has already been circulated; but we would wish to say, brethren, let nothing prevent you from being present. Much depends upon the success of this meeting.

Every man do his duty, and the result will be glorious.

D. S. KING,
J. HORTON,
H. D. CRITCHFIELD,
J. SLEEPER,
A. H. BROWN,

Committee.

Thanksgiving in Michigan and New York, Nov. 10th.

General Intelligence.

Fire.—On Tuesday evening of last week, about half past 11 o'clock, a fire was discovered in an open shed, on a distance south of Pine Street Meeting-house, on Washington Street. It spread rapidly, and at one time threatened a serious conflagration. The shed was occupied by R. Lovejoy, for the storage of carriages; in which were seven tons of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Mancholy Shipwreck.—The Scher. Lombard, Robert Blatchford, master, which sailed from Eastport, on Saturday 28th ult., for Boston, with a load of grindstones, mistook the lights on Plum Island, for Cape Ann, and went ashore and filled yesterday morning, on the outer beach of Plum Island, about half a mile from the shore, with a large quantity of bundle hay, which, together with a large sleigh, were destroyed. The fire spread to Job Thompson's Organ Manufactory, in which were three valuable organs, which were considerably damaged, and removed. Two carpenter's shops were also consumed; they were occupied by Stephen Thayer, engine builder, for the storage of lumber, &c. A large shed belonging to Vinal's Distillery, and occupied by Gardner Brewer, for the storage of molasses, was partly destroyed, with the loss of a large quantity of molasses. Mr. Vinal's Distillery sustained a trifling damage, which was the only property saved. Mr. Brewer's Distillery narrowly escaped the conflagration. It was the work of an incendiary.—*Mer. Journal.*

Curious Grogshop.—Much ingenuity is often exhibited by rogues in evading the laws, which are the foundation of social order. A correspondent writing from Andover in this state, informs us that a certain individual, named John Smith, had devised a plan for supplying drunkards with their customary dram, without, as he thinks, subjecting him to the penalty for selling, and spirits being sold out of a license. This is a very ingenious device, and a small device is cut, where the money of the miserly tapper may be deposited. Near this hole is a small drawer of a suitable size to admit a tumbler or pint bottle—and near the hole is a larger drawer for large rum jugs! Over the floor where the money is deposited, is the following sentence written in a scrawling hand:—

"Money received here before the article is delivered—Change returned at the drawer—Call for what you want."

"On the window is written in large characters:—

"Liberty! Every man to his own mind!"

The individual, who is so lost to a sense of shame as to get a livelihood by these vile means, shut himself in his den, like a criminal, early in the morning, and there remains until nine or ten o'clock at night. His food is sent to him, and he receives it through the drawer. His face is not visible—nor is his voice heard—but his drunkenness, which is only recently observed, is so apparent, that the neighbors, who are so much interested in his health, are obliged to call at his door, and to see that he is not in the den all night! It is to be hoped that the authorities of the town will adopt prompt and efficient measures for the removal of this sink of iniquity from the midst of them.—*Mer. Jour.*

Oseola Captured!—The Savannah Patriot contains intelligence from St. Augustine of the capture of Oseola, the master-spirit of the Seminoles. He was taken by the whites, provided he and his followers could be allowed to remain in the land of their fathers. The General told him that peace could not be had on these conditions. He declared that he would never consent to emigrate. General Hernandez, then gave private orders for his troops in the garrison to advance secretly and surround the savage lair—which was done while they were still holding their talk; and Oseola, and his followers, and his followers, were taken prisoners without any resistance. Ten more warriors were afterwards captured, who came near the fort, to gain intelligence of Oseola. It is humiliating to think that the Seminole chieftain could not be conquered, without a resort to the most unjustifiable strategy. It is supposed that the capture of these chiefs, will tend to important results, and that now Micapony and Jumper, with Alligator and Sam Jones will come in.—*Id.*

A Vile Outrage.—We copy from a Savannah paper an account of a shameful outrage committed upon the person of an individual. The whole affair is disgraceful in the extreme, but is treated as an excellent joke. When violence of the law are threatened by the conductors of the public press, the perception between right and wrong must indeed be clouded, and the state of morals must be at a low ebb.—*[Mer. Jour.]*

Sale of an Abolitionist.—Judge Lynch has been at work again. On the 28th, it was ascertained that Capt. Huggett, (an Englishman) of the sch. Polly, then lying at Jacksonville, Fla., had been making a boast of his abolition principles to Mr. L. on board a steamboat. This information reached the ears of three of the right sort, from Camden, Ga., then in the city, and caused them to place up publicly, the following:—

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Notice.—The Captain of the sch. Polly, now lying in the port of Jacksonville, is an Abolitionist—he is also an English Abolitionist. It is hoped that the good citizens of the South will treat the villain accordingly.

Prevalent Attempt at Murder and Suicide at Woodbury, Conn.—The New Haven Herald states that on the afternoon of Tuesday of last week, an Irishman travelling with a bundle, came to the public house kept by Mr. J. P. Marshall in Woodbury, and made some inquiries about the road. He left the bundle in the bar room and went to the office of Charles H. Phelps, Esq., an attorney and magistrate of the district, to whom he said he had come to deliver himself, and went on to state a long incoherent account of abuses he had received at Zor Bridge and Marlett's Bridge, having been robbed of six dollars in money, a pair of boots, and chased through a cornfield by Mr. Phelps' deputy sheriff. He went off, but soon returned, divested himself of his clothing in the street, and again went into the office of Mr. Phelps from which he was ordered out.

About half-past six he returned to Marshall's bar room, armed with a knife, where, without any quarrel or provocation, he assaulted a young man named Daniel Peck, inflicting three wounds in the breast and abdomen. He also attacked Mr. Marshall, giving him several dangerous wounds in the abdomen. Mr. M. then gave an alarm, and fled into the sitting room where was Mrs. Swift, the widow of Dr. Swift of Bristol.

The assassin followed and struck Mrs. Smith with the knife through the right breast, and then turned to the breast, which fortunately struck a steel buck, and thus lost its effect. Mrs. Preston, an aged lady, mother-in-law of Mr. Marshall, hearing the alarm, came into the room, and was in her turn assaulted, receiving a severe and dangerous wound in the abdomen from the same weapon. The assassin then retreated behind a door, where he cut his own throat, the knife passing near the carotid artery and the wind-pipe.

Several persons had by this time assembled and attempted to shoot him, but he resisted bravely, till he was knocked down the cellar stairs, where he entrenched himself behind a door, until a rope was thrown by which he was noosed, brought to the floor and bound.

The scene presented a shocking sight. Mrs. Preston is thought to be fatally injured. Mr. Marshall dangerously, and Mrs. Swift severely but not dangerously. The assassin was weltering in blood, but the extent of his wounds was not ascertained at 11 o'clock on Tuesday night.

The letter from which we obtain the foregoing particulars, says:—"It is probable he is a maniac, escaped from confinement. He said his name was John De Wise or De Wire, and was going to Vermont. He is a perfect model of muscular vigor, and has probably been a soldier. He spoke of being shot by a court martial, and put himself in the attitude of that military punishment."

We are indebted for the above statement to a gentleman of this city, communicated to him by a friend who was a party concerned, and an observer of the shocking scene.

A Savage People.—The inhabitants of that part of North Carolina where the Housa were wrecked, are probably the most barbarous and uncivilized of any portion of American citizens. They are generally exceedingly ignorant, and habitually lazy; cock-fighting and gaming, constitute not only their amusements, but their business. The sea furnishes them with everything they require for food—the water in that vicinity abounding in a great variety of fish, oysters, quahogs, turtle, &c., which can be taken with little trouble. They also raise, or rather the soil produces almost spontaneously, a few vegetables and corn. They cure some fish, and secondarily by a process which amounts to that of smoking, and with the little clothing, and a good deal of ardent spirit. It is not wonderful that such a people should consider the shipwreck of the Housa, and the rescue of the crew, as a great feat. The following extract from the N. Y. Courier and Enquirer, will show the manner in which the survivors of that dreadful shipwreck were treated by the inhabitants of Ocracoke:—"We feel ashamed to add, that we learn from two passengers, arrived yesterday in the steamer Washington, N. C., Mr. John Mather, of this city, a passenger on board the Housa, and from Conrad Helton, of Albany, a waiter on board that unfortunate vessel—that the passengers were treated with great respect, and that they were all saved. Upward of a hundred trunks were driven on shore, broken open and rifled of their contents, even the dead bodies were plundered; five sovereigns and a gold watch were taken from one of them. One of the passengers, a young man, a German, went to a house and claimed their trunks, but were driven away with threats and oaths. The lady begged for her clothes, she having none but what she came ashore in, but they were dealt to her enterprising and drove her away.—*Mer. Journal.*"

Newspaper Debts.—The conduct of some who call themselves honorable men, in regard to the payment of their newspaper bills, is infamous; and means are sometimes resorted to for evading their payment which are shameful. When a man after regularly receiving a newspaper for years, pleads that he is intended to take it for one year; or that he has been sick, and has not been able to read it, just claim we feel disposed to gazette these bankrupts in integrity, and expose them to the scorn of honest people. There is no money so hardly earned as the subscriptions of newspapers, and it is a shame for any man, who is able to pay, to hesitate to discharge his account when presented.—*Religion Register.*

The Nantucket Inquirer informs that letters recently received at that place from Paita, coast of Chili, speak of frequent desertions from the whaling vessels. The runaways wander from place to place, until they finally reach Paita, the common rendezvous, and are generally worn down by sickness and suffering. The most numerous class of sufferers are represented to be runaway men and boys from their first voyages. The Inquirer suggests that the commanders of naval vessels in that direction be directed to receive on board their vessels such of the deserters as are sick and destitute.

Dreadful Tornado.—A dreadful tornado or whirlwind swept over Cayuga Lake, Falls, Ohio, on the night of the 20th of October, and did much damage to barns, forests, fences, orchards, &c. It razed to the ground the dwelling house of Frederick Sanford, of Stow, and scattered it into a thousand fragments. Amid the remains of the broken house, were found the dead bodies of Mr. Sanford's mother and two of his children. Mr. Sanford himself was found dreadfully hurt, and died soon after. Mr. Sanford was the only person in the house who was saved. The direction of the wind was westerly, and the path of the whirlwind not more than forty rods.

Insurrection at the South.—The N. O. True American states, that intelligence had been received that a plot had been discovered among the slaves at Red River, to rise and destroy the whites. The plot was laid with much cunning and ingenuity, and was frustrated in consequence of a difference of opinion among the conspirators; there should be an indiscriminate slaughter of men, women and children. On the 10th and 12th inst., nine were hanged and thirty others imprisoned. A strong guard and patrol was kept up on the river. Besides the slaves, three free negroes were hanged.

Twenty Tons Spoiled.—The Harrisburg Telegraph has the following item:—"A letter from the collector at Pittsburgh, dated the 14th inst., states that twenty tons of specie have been sent to Philadelphia by the Pennsylvania Canal. It came up the Ohio. It is supposed to be for the U. S. Bank, and the other banks of Philadelphia. This news gives renewed hope of the resumption of specie payments by the banks in a short time." Twenty tons of specie, supposing it to be all silver, would be worth about \$600,000.

It is gratifying to announce a change in the weather favorable to the health of the city. The sultry heat of the last ten days has passed away, and in its stead we enjoy the bracing effects of a fresh breeze, and piercing winds from the north. Should a lull take place in the atmosphere and a calm evening ensue, frost may be expected. We dare not invite you to return an actual fall of frost; but in the measure the assurance that the next day is promising so soon to occur, may be pleasant for you to hear and us to communicate.—*New Orleans Bulletin, Oct. 26.*

The Board of Health reported no new cases of fever last night, and we learn that under treatment are generally assuming a milder type. Strangers are however literally pouring in upon the city, and the Board of Health, furnishing possibly food for the continuance of disease, which, but for that circumstance, would scarcely be perceived among us. The weather has undergone an important change since yesterday. A cold chilling rain has commenced, which we may hope will be succeeded by immediate frosts, and thus restore confidence and health.—*Mobile Patriot, Oct. 25.*

Kidnappers.—Two individuals, G. F. Albertie, and Andrew S. Smith, have been arrested in Philadelphia, for kidnapping free negroes in Philadelphia, carrying them to Baltimore, and there selling them.

Treaty with the Winnebagoes.—A treaty with the Winnebagoes was signed yesterday at the War Office, by the Commissioners of Indian Affairs, on the part of the United States. Their title to land east of the Mississippi is extinguished, and they are to remove to that part of the neutral ground, west of that river, which was conveyed to them in 1832. They also relinquish their right to occupy except for hunting, a strip of land twenty miles in width, adjoining and west of the Mississippi. They are to receive—in goods, provisions, agricultural assistance, education, the payment of their debts, and the claims of their relatives of mixed blood, and in permanent income, secured by investments in safe stocks—\$1,500,000. In consequence of the indisposition of the Commissioner, but few public councils have been held with the Winnebagoes.—*Washington Globe of Thursday.*

Trial for Murder.—The trial of John S. Titcomb, for the murder of Isaac H. Russell, took place at Concord, N. H., on Tuesday and Wednesday last. The last of the prisoner's committing the murder was not denied, and the defence set up was insanity. There were a great many witnesses examined to this point—several of whom were in the jury room. The prisoner was defended by Ichabod Bartlett and Charles H. Peaslee, and the jury returned a verdict of "not guilty, by reason of insanity," without leaving their seats.—*Transcript.*

Mail Robbery.—The Buffalo Journal says that an attempt was made to rob the Telegraph and Pilot mails, between that city and Williamsburg, on the night of the 25th ult. The mails were intercepted in getting possession of the two trunks and two newspaper bags. The letter mail being carried inside. One of the trunks were \$200,000 in blank notes of a new institution at Richmond, Ohio— which bills will probably be filled, and an attempt made to poison them.

Recovery Decision.—A suit was brought in the Circuit Court for this county last week, Judge Ford presiding, to recover damages sustained by the owner of a small dwelling house in Mechanic street, in consequence of an attempt made by the defendants to blow it up with powder, in order to stop the progress of the great fire in that city, last week. After full argument by able counsel, the jury returned a verdict, under a charge from the court, in favor of the plaintiff. So that it would appear that there exists no legal right to destroy buildings in order to stop the progress of a conflagration. Indivisibly, who do this, so to under the liability to pay all damages.—*Newark Daily Ad.*

Jail Breaking.—Three prisoners escaped from the jail in New Haven on Tuesday the 24th ult., one of whom was under sentence of eight years imprisonment in the Weathersfield Penitentiary for burglary and arson, and the other two were committed, one for manslaughter, and the other for an assault.

Two of the prisoners have been retaken; having been found asleep, in a haymow in Wallingford.

Marine Insurance.—The past summer and autumn have been remarkable for the amount of property destroyed at sea, in consequence of which the marine offices have been severely taxed. A period of eleven days the following heavy losses have been heard from, insured in State street, for the amounts here stated, besides many smaller ones, which would considerably swell the aggregate—brig Toncan, of Boston, \$53,500; ship Hope, of Philadelphia, \$72,000; ship Emerald, of Portsmouth, \$38,000; ship Boston, of Salem, \$25,000; ship Boreas, of Duxbury, \$20,000. Total \$188,500.—*Boston Patriot.*

Fanny Wright continues lecturing at New York and has full houses. Her doctrines are of the most radical kind, and her last proposition is to dissolve all existing institutions, and have each citizen regulate his own life, and regulate the life of his neighbor. She goes for a community of interest, money, wives and husbands, and promises unalloyed happiness to all who will embrace her opinions.

The N. Y. Gazette says in relation to the visit

